

EAGLE'S EYE

Indian Education Department



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Lamanite Generation Performs For Thailand Queen

By Ralph Crane

In mid-October, the Lamanite generation received the exciting news that they had been requested to give a command performance for Her Majesty Queen Sikirit of Thailand and her daughter, Princess Chulabhorn.

Preparation began to make this performance as professional as possible with the group deciding to present something of each Lamanite culture represented in the Generation.

While the Queen and her party had a luncheon served in the beautiful new President's Room in the ELWC, the Generation was busily getting set up and ready in a large room. Platforms for the stage were put in place and another platform was prepared for the Queen and Princess, so they would be placed above the other members of the audience.

Security guards were posted at the doors to make sure no one was admitted without an official badge or invitation.

The cast was in costume and on stage in place as the guests walked through the door and took their place on their platform. Everyone stood and some bowed or curtised as the Queen passed by.

The Queen smiled with delight at her first glimpse of the colorful Lamanite Generation standing before her Highness and Her Majesty. They lead generous applause enthusiastically after each number. The show began as Phil Lee, Navajo, respectfully

greeted the royal visitors with "Your Majesty and Your Royal Highness."

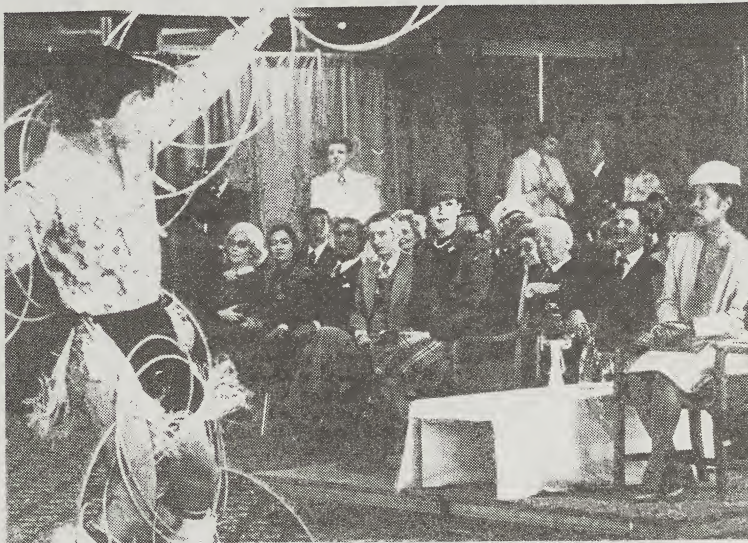
Ralph Crane, Sioux/Cree, lead out with the new Cree song featuring the full cast singing and fancy dancing. Hank Nelson and Phil Lee then demonstrated the incomparable hoop dance as Gary Fields, Tony Ringlaro, and Mike Mansfield sang the hoop dance song.

Al Roy brought the Latin Lamanites on with an irresistible Mexican yell as that group performed the exciting Mexican folk dance "La Bamba." Al and Irma Ruiz tied the wedding bow with their feet which brought smiles of delight from Her Majesty and the rest of the audience.

Justin Uale began the Hawaiian chant as the beautiful Polynesian girls bowed before Her Majesty and the Polynesian Lamanites performed "Open The Gates to Polynesian Paradise," a rousing Hawaiian melody featuring various implements like bambo sticks, uli ulis, and ippos.

Ral Ayllon from Bolivia once again proved outstanding musicianship as he and Ricardo Carbajal from Argentina and other members of the group performed a lively Bolivian folk tune.

The show climaxed with "Go My Son," introduced by Sharon Grosenbach, Miss Indian BYU, which the cast performed in sign



While a Lamanite Generation hoop dancer performs, Thailand Queen Sikirit (center) and her daughter, Princess Chulabhorn (right) watch with delight. The Generation gave the royal visitors a command performance. (Photo by Mark Philbrick, University Relations)

language as Julia Cook, an Iroquois, sang.

The cast joined together as they musically told Her Majesty and Her Highness, "We are the Lamanite Generation, we have a goal we are dreaming of, we come from many different nations, and now we come to you with love."

The royal pair left the room with smiles of appreciation and happiness on their faces. Later that day the president of the Thai students on campus, Sauan Sukhun, called Janie Thompson, the director, and left this message: "The Lamanite Generation performance was fabulous, and Her Majesty Queen Sikirit was extremely impressed. Thank you."

Professor Examines 'War Twins' Myth

Throughout history, twins have been objects of mystery and were thought to possess super-human powers.

It is not strange, therefore, to find twins included in graffiti etched into rock or painted on walls. Twins are frequently cast in the role of creators and often portrayed with dualistic tendencies such as one good and the other evil, one left-handed and the other right-handed, or one impetuous while the other was deliberate and slow to act.

The Anasazi Indian "war twins" petroglyph panel, which is 40 feet long by 10 feet high, reflects major themes of southwestern Indian mythology according to a Brigham Young University professor who has spent years researching Indian rock art.

Dr. James R. Harris, professor of ancient scriptures, is the first person in modern times known to write an interpretation of these Indian war twins petroglyphs located in southeastern Utah.

He recently reported findings of his two-year study of the panel at an international rock art conference in Winnipeg, Canada.

For his conference report, the professor showed color slides of the war twins petroglyphs or ruin rock petroglyphy located in the Natural Bridges National Monument near the mouth of Armstrong Canyon.

Dr. Harris has diligently studied photographic enlargements and sketches of these petroglyphs in order to unravel their mysteries. Official

estimates date the petroglyphs to about 500 A.D.

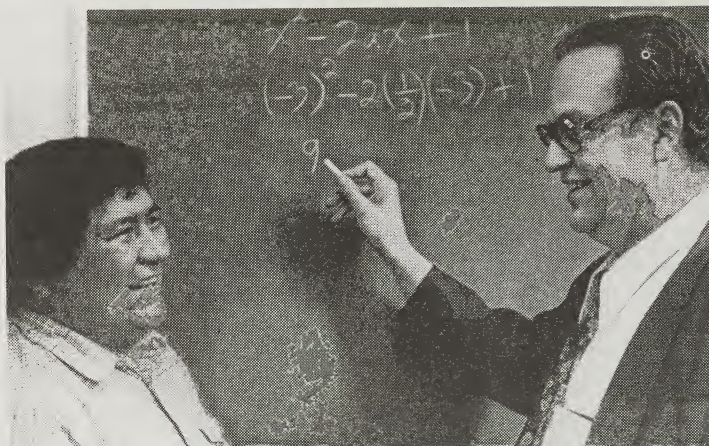
"The amount of time it must have taken to map out and peck these glyphs into the hard rock gives credence to the message," the professor said. "It wasn't just someone doing graffiti in the modern interpretation of the word."

He said that interpreting these pecked rock symbols was a difficult task and that he does not regard his conclusions as absolute, inflexible facts. He would prefer that it be regarded as reasonable probabilities consistent with oral traditions still surviving in the cultures of the

Continued on Page 2



Dr. James R. Harris, rock art specialist and professor of ancient scriptures at BYU, explains the Hopi War Twins myth etched on a rock in southeastern Utah. (Photo by Mark Philbrick, University Relations)



Maughan Mason (right) talks over some math problems with a student during a break from class. (Photo by Tami Lyons)

Faculty Program . . .

IBM 'Loans' Mason to BYU

By Tami Lyons

Working on a "Faculty Loan Program" with International Business Machines Company (IBM) is Maughan Mason.

Mason has been appointed to work with the Indian Education Department of Brigham Young University for the length of one fiscal year by IBM.

The "Faculty Loan Program" has existed for 10 years with IBM and is exactly what it implies. Someone is loaned to BYU to assist minority, handicapped and or disabled individuals. A percentage is taken from minority groups from various colleges and universities throughout the United States. With a good percentage, IBM sends out a representative to assist current existing programs with minority groups. This also includes handicapped and disabled individuals who are in the vast majority of a university. Forty-two representatives from IBM have been dispersed to colleges and universities this year. Four of these representatives assist such known Indian dominated colleges and university as the Navajo Community College, Navajo Nation, Arizona; Haskell Indian College of Lawrence, Kansas; Bacone Indian College of Muskogee, Oklahoma, and BYU.

IBM provides the salary of the person loaned to assist these universities with their minority programs. In other words, if a department were given another person with no pay compensation or stipend, the department would then determine how to most effectively utilize these given resources.

Mason extends his services to the Department of Indian Education through tutoring freshmen, sophomore and junior students in the areas of mathematics, physics and engineering; (basic engineering). Mason works primarily with Doug Garbe, Albert Pope and Michael Guin, the mathematics professors within the Department of Indian Education. Other duties and responsibilities include tutoring students with general education scheduling and working on modules for next year's Lamanite Summer Orientation program.

"My understanding of the tribes is that they would like to see their students go into the technical fields. These areas are important to the tribes so that they may hire their own people to business operations and offer major decisions in legal matters with regards to their tribes."

He continues, "I hope I can

help some of these students gain a broader and more basic understanding of careers available to them. It is important to understand the requirements, even more important to understand the rewards of a given career."

"Through Personal Services and Academics of the Indian Education Department, it is my hope that we can recruit interested individuals to take a closer look into technical fields, state Mason.

Mason is strongly supported by department chairman, Dr. V. Con Osborne, in the recruitment of Indian students in the career areas of engineering. Dr. Osborne states, "We are extremely satisfied with the results of the Faculty Loan Program." The program has been successful, and it is our hope that it may continue to exist."

A native of Utah, Mason thoroughly enjoys BYU and his work with the students within the department. He graduated from BYU with bachelor's and master's degrees in physics and mathematics. He and his wife, Betty, have five children and presently reside in Provo.

Students interested in engineering are encouraged to contact Mason at his office, 141-A BRMB, Indian Education, or to call his office at Ext. 4638.

Pacheco Descendent Of Chief Washakie

By Deanna Maldonado

Merlin Pacheco, a part-time counselor in the BYU Indian Education Department, is the great grandson (three times removed) of a famous Indian warrior-Chief Washakie.

Chief Washakie was born in the Bitterroot Valley of Montana. The approximate date of birth is not known but has been placed between the years 1798-1804. His father was Umatilla - Flathead and Shoshone. His mother was from the Lehmi band of Shoshones.

Chief Washakie's given name at birth was Pina Quahah, ("Smell of Sugar"). As Pina Quahah was learning the manly art of becoming a warrior, he was out one day on a buffalo hunt and was able to kill a buffalo for his family. When he was dressing the fallen game, he cut away a portion of the skin to use for a large rattle.

Pina Quahah inflated the skin and fastened it, with small pebbles inside, to a stick and let it dry. He later used this rattle to frighten his enemy's horses as they came into close combat. This is when Pina Quahah received his warrior name, Washakie, ("The Rattle").

Chief Washakie was among the few Indian chiefs who knew when to turn and fight the oncoming wave of progress brought on by the white man. However, Washakie had learned to match wits with the white man and use the system in favor of his tribe and family.

As the settlers would

establish their towns, the Shoshones would yield the land. This continued for a short time longer; then Washakie would complain to the United States government that settlers were encroaching upon Indian lands. On the other hand, when the United States government began to tread on Indian lands, Washakie would go to the sympathetic settlers for help.

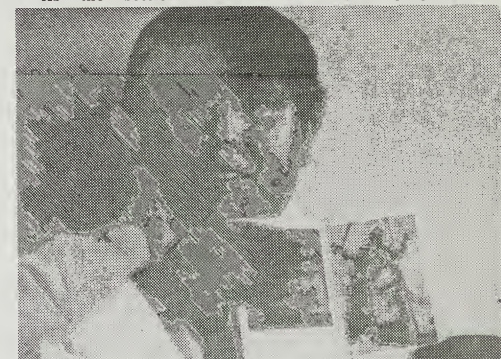
In both cases, Washakie would receive aid without question. The only objection that either side would raise would be, "Why don't the Indians ever say thank you?" In reply to this Washakie said, "Do a kindness to white man; he feels it in his head and his tongue speaks. Do a kindness to an Indian; he feels it in his heart; the heart has no tongue."

Chief Washakie is related to Merlin's mother's side.

Merlin was born and reared in Brigham City, Utah. He is married to Holley J. Pacheco, and they have a 15 month old son, Cameron Lee Pacheco. Majoring in history, Merlin is a senior and will be graduation in April; he had previously obtained an associate's degree from Ricks College.

Having spent two years serving on a mission for the LDS Church among the Southwestern tribes, he has developed a deeper appreciation for his brothers among the different tribes.

One of Merlin's favorite quotes was, "You can learn from the past, but cannot live in the past and expect to progress."



Merlin Pacheco holds a picture of his ancestor, Chief Washakie. (Photo by Marie Morales)

Professor Examines 'War Twins'

Continued from Page 1

Hopis and other Pueblo tribes. "These glyphs seem to be much older than the tribes who have moved into the area during the past several hundred years," he pointed out.

However, Dr. Harris is convinced that the petroglyphs were etched by ancestors of the Hopi, Zuni and Pueblo Indians—namely, the Anasazi.

By comparing the war twin details with other glyphs, the professor has unraveled the mysterious composition, most of which has a deep religious meaning.

Carved high on the back wall of a red-sandstone rock, the petroglyphs consist of four major divisions: the birth of the twins and their endowment with weapons and powers; emergence scenes; the killing of "mon-

sters"; and the departure of the twins.

In the left-hand part of the panel, a large, divine-like mountain sheep is associated with the birth of twins. "This compares with the Greco-Roman world of Romulus and Remus of the Amazon tradition in which twins are reared by a female jaguar," he noted.

The twins mature rapidly (four days) and in another four throw balls of corn meal toward the sun, creating a path to father sun. Weapons and magical powers are acquired. Heavenly atlats (a hand-held apparatus from which to hurl a spear) can be equated with thunder and lightning bolts.

"After the twins go through a pre-earth existence, are born and emerge to guide people through trails, they eventually emerge

into a post-flood world after a turkey is sent out to see if the land is dry," Dr. Harris said.

"Having established mankind in the present world, the twins preceded to make it a better world by battling to destroy 'monsters' such as death, disease, hunger and poverty," he said. "The twins didn't kill the children of these monsters but caused them to be subdued so that mankind could enjoy this life. The world is a better place to live because of the twins."

The professor said that with their mission accomplished, the twins merge into mankind or join the gods. They leave behind their canes and staff—symbols of power and priesthood.

"The Hopis believe that the twins have promised to return to completely destroy the monsters," he pointed out. "However,

Continued on Page 6

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By H. Crawford



Deanna grabs 240-pound Ron Tanner . . . rolls him over her back . . . and onto the mat. (Photos by Hal Williams)

Deanna Maldonado: Judo Black Belt

With whip-like action, 20-year-old Deanna Maldonado throws an opponent to the mat. Whammo!

Her skills in judo developed during the past 10 years have won several major titles for the Brigham Young University freshman Indian student from Chicago. She holds a second degree black belt.

She has won 15 gold, silver and bronze medals and more than 100 trophies in national and international competition during the past decade. During this time, she has seen few Indians competing in judo.

Her goal is to graduate from BYU in computer science and compete in the 1984 Olympics in Los Angeles.

A member of the Alabama-Coushatta tribe which lives on the small reservation north of Houston, Miss Maldonado is a native of Chicago. When she was 10, her father wanted her and a brother to take judo to learn how to defend themselves.

She liked the trial lesson so much that she joined the Martial Arts System and worked primarily on self-defense. Two years later, she was the only girl in the club and kept getting defeated by her male classmates.

"One of my instructors had been on the 1972 U.S. Olympic team," she quipped, "and he taught me that it was not strength that mattered but technique."

Miss Maldonado changed her attitude and technique. With good coaching she was soon competing nationally. Her first big contest was the 1976 Junior Olympic Nationals in Memphis where she won first place.

In 1980 she won first place in the Southern State Judo Championship in Florida and was elevated to the second degree black belt at age 19. She made it to the black belt level two years earlier.

"In judo, there are 10 degrees in the black belt program," she said. "The higher you go the more difficult it is to progress from one degree to another."

She explained that despite her busy schedule in school, she works out twice each week. This includes warm-ups and prac-

ticing five basic throwing techniques 20 times each. She pointed out that judo is used for self-defense against knife attacks, punching, kicking and being attacked from behind.

"In competition, after you throw your opponent down, you must hold him there for 30 seconds in a pin," she added. "That's when the body conditioning program really pays off because your opponent is struggling to get away."

A member of the Roman Catholic Church, Miss Maldonado enjoys the school work and atmosphere at BYU and is a reporter for the Eagle's Eye, the Indian student newspaper.

But her favorite class is Judo.

She has won the following: - 1976 National Competition Junior Gold Medal, Memphis, Tenn. - 1976 A.A.U. Regional Championships First Place, Rochester,

Mich. -1977 A.A.U. (Amateur Athletic Union) Junior Olympics, Regional Championships Silver Medal, Wooster, Ohio. - 1978 Regional Junior Olympic Championships Silver Medal, Mosehead, Ken. -1979 Desert Judo Championships Silver Medal, Scottsdale, Ariz. -1979 A.A.U. Youth Division Championships Gold Medal, Rogers, Ark. -1979 United States Judo Association Junior and Youth Championships First Place, St.

Louis, Mo. -1979 United States Judo Federation Judo Championships Second Place, Kent, Wash. -1980 Southern State Championships First Place, Miramar, Fla. -1980 United States Judo Federation Junior and Youth Championships First Place, Niagara Falls, New York. - 1980 A.A.U. Junior Olympic National Championships Third Place (Bronze) Santa Clara, Calif. - 1980 Desert Judo Championships Bronze Medal, Scottsdale, Ariz.

Alabama-Coushattas: Unique History

By Deanna Maldonado

How many people have ever heard of the Alabama-Coushatta Indian Reservation?

Unfortunately, not very many with the exception of most people living in the State of Texas.

The Alabama-Coushatta Indian Reservation is located in Livingston, Texas, just 85 miles northeast of Houston. It is the only reservation in the entire State of Texas.

Although they were recognized as two separate tribes, the Alabama and Coushatta have been closely associated throughout their history. The languages of these two tribes are classified in the Alabama group of the Muskogean stock, and both tribes were members of the Timor Creek Confederacy.

Originally, these tribes were from the State of Alabama. They migrated westward and settled in what is now the Big Thicket area of southeast Texas. They settled there because the area and surroundings were similar to that of their native homeland. In spite of their minor differences, culturally these tribes have always been one people.

While they were living in the State of Alabama, these two tribes were located near the junction of the Coosa and Tallapoosa Rivers, the two main tributaries of the Alabama River. At about the same time, after 1541, the French appeared in the region bordering the Gulf of

Mexico.

While the French were establishing themselves at Mobile, they had several skirmishes with the Alabama and Mobile tribes. However, peace was soon established, and the French and Alabama became good friends.

In the years that followed, the French authorities frequently called on the Alabama to help maintain peace among the tribal groups in the Alabama river region. The Alabama River and the State of Alabama were named after the tribe.

In 1763 the struggle between England and France for supremacy ended, and the English gained control of the Alabama and Coushatta's territory. The French had convinced many Indians in the area that the English were their enemies; therefore, when the English arrived to assume control, they found that many Indians in the area had migrated westward.

During their westward migration, the Alabama and Coushatta tribes probably descended the Alabama River to Mobile and used a then well-known route along the coasts of Alabama and Mississippi, through Lakes Pontchartrain and Maurepas, up the Amite River, and finally through Iberville or Manchac River to the Mississippi River.

After entering the State of Louisiana, the Alabama and Coushatta moved westward across the southern part of

Louisiana. Small groups settled along the Red River and elsewhere, but the largest concentration of Alabama was near Onelousas while most of the Coushatta formed a village on the east bank of the Sabine River 80 miles southwest of Natchitoches.

Within two decades of beginning their westward migration, the Alabama and Coushatta began to settle in Spanish Texas. Spanish Texas had a defense line standing guard first against the French—and after 1803, the Americans.

The Spanish needed to maintain their defense line and that depended on the loyal service of the friendly Indian tribes between the Trinity and Sabine Rivers. Only 30 cavalrymen, operating from Nacogdoches, Texas, were available to patrol the long border between Texas and Louisiana. Indians were needed to assist the Spanish regulars.

Spain appropriated large sums of money to buy clothing, metals, guns, axes, knives, and many other gifts for the Indians. These gifts were presented to Indians who visited Nacogdoches, the Spanish headquarters in east Texas. The Alabama and Coushatta expressed their loyalty to the Americans and received gifts from them at the border trading post between Louisiana and Texas. Then, at the first opportunity, they would travel to Nacogdoches for Spanish gifts and friendship. Both tribes understood that the Spanish and

Americans were engaged in a big-of-war for their loyalty, and capitalized on the opportunities inherent in this conflict.

When both tribes began moving into the Big Thicket region of Spanish Texas in the 1870's, this jungle-like wilderness included the area between the Sabine and the Brazos Rivers. For the incoming Alabama and Coushatta, this unique natural region was an excellent hunting and gathering area with an abundant food supply to support many kinds of animals, birds and fish. It was a barrier to other prospective settlers of east Texas and permitted the Indian newcomers to develop their own culture, with minimum interference, from the Spanish government or other outside sources.

Both tribes used their trails and water routes in hunting for food. Both tribes prospered, and in 1809 the combined population of Alabama and Coushatta within 70 miles of Nacogdoches was approximately 1,650. Today, the Alabama and Coushatta's combined number is approximately 500 people living on the reservation.

In 1965, the reservation began their tribal enterprises operation. The tourist complex features open air bus tours, tribal dances, and the miniature train ride. The living Indian Village features a variety of Indian handicrafts such as the process of cooking Indian frybread, beadwork, and pine needle baskets.

Former LDS Placement Students Hold Reunion

By John L. Hart
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Church Section

"I asked Amy Avery if I could put up a tent in her back yard," said Helen Hall, the first Indian student to live in a foster home as part of a Church program for Lamanites.

She told her story at the first of what will be annual reunions for placement students. About 300 attended the reunion held in BYU's Wilkinson Center Oct. 16.

"I wanted a place to stay so I could go to school," continued the Navajo, a spray of gray showing in her black hair. "I told Amy I wouldn't be any problem; that I would do anything she asked me - milk the cows, anything -- I wouldn't mind."

Sixteen-year-old Helen and her family had been working sugar beet fields near Richfield, Utah, in late Sept. of 1947, living in a small tent, when they were invited to supper at the Averys', in whose beet fields they had worked.

"She didn't seem to mind the muddy clothes and shoes we wore," recalled Sister Hall. "Amy asked me why I'd never been to school, and why I couldn't speak English. I spoke in a sign language. That's when I decided I wanted an education to better myself."

"I felt I was being left behind while the world was going by without me."

Others at the reunion shared memories of "anguish of separation," eclipsed now by by accomplishment.

The former students and others associated with the placement program met under the direction of Elder Vaughn J. Featherstone, a member of the First Quorum of the Seventy and executive administrator of the

Arizona-New Mexico area. He called the placement students a "great children of promise" and a "people of great faith."

Memories and tears were close to the surface as former students paid tribute to the placement program and their families.

Included at the reunion were a program, banquet and testimony meeting, Arlene N. Williams, composer of "Go, My Son," the song that might be considered the theme of Indian placement, performed, as did the BYU Lamanite Choir. Master of ceremonies Charlie Stewart brought humor to the event when he said they'd recently celebrated Oct. 12 "as the day the Indians discovered Columbus."

The Indian Student Placement Service, as the program is called now, started officially in 1954. Elder Spencer W. Kimball, then a member of the Council of the Twelve and supervisor of the Lamanites, met with young Helen John in 1947 after she'd found a home with the Golden R. Buchanan family of Richfield. A sort of pilot program functioned between 1947 and 1954.

Since that beginning, an estimated 17,500 students from about 150 tribes have participated, leaving their families and reservations to live with LDS families in western states. Ideally, they stay with the foster families during school years through high school graduation. Many have gone on to trade schools or higher education at BYU and other universities.

The placement program's impact has been on individuals, rather than tribes, said Mauray Payne, LDS Social Services worker with the program for more than 20 years. "Many of the students would not otherwise be where they are today," he said.



Elder Vaughn J. Featherstone, a member of the First Quorum of the Seventy, addresses the placement program reunion as Grant Williams (right) enjoys the talk. (Photos page 4-5 by Tami Lyons)

"And there has been as much change and blessing in foster families as there has been in foster children."

During the reunion, those most emphatic in support of the placement program were former students, some now foster parents themselves with a special empathy for students. Lewis Singer, former placement student who is now a high school counselor and a member of the Blanding East Stake presidency, said, "We realize that we are very blessed."

"Somewhere along the line, a good family who cared enough to share all they had, cared enough to reach out and help each of us. They gave us an opportunity for education and most important of all, an understanding of the gospel of Jesus Christ."

Singer said placement students are sometimes tempted to think "why feel extra gratitude for these things? We put forth the extra effort to succeed against great odds in unfamiliar circumstances. We suffered the anguish of separation from our loved ones; we suffered the fear and problems related to comprehension."

"And we may even get a little tired at times because there seems to be constant pressure on us, because we went on placement, that we should hold this or that calling."

"But all we have to do is look

at those of our own age who didn't go on placement, and at our jobs and careers, and families, to realize how blessed we are."

Elder Featherstone said, "Lamanites are endowed with a great talent in the arts and cultures. Some of the greatest musicians, some of the greatest artists that will ever come to the Church will blossom in future days from the Lamanites."

"I see among them construction workers, foremen in factories, and engineers building things that have never been built before. You are a great, great

children of promise, and the Lord has much for you to do, and you will do it."

"Generations yet unborn will praise your names for your courage and faith."

During the testimony part of the reunion, former placement students shared their experiences of placement, most recalling the first time they left their families and reservations.

That experience was more traumatic and difficult for some than others. One, Tony Ringleiro, a San Carlos, Ariz., Apache, boarded a bus to Southern



Arlene Williams, noted composer and singer, performs a special number for the reunion.



Participants enjoyed the dinner and performances by the Harsen children (left) and Bimmer and Roger.



California in hopes of seeing where the Beverly Hillbillies lived.

Another, Rosemary Willetto, told of her experience in placement. She'd been in the mountains herding sheep for weeks. One day her mother came galloping up on horseback, her hair loose and flying in the wind. "You are among the chosen for placement," she told her daughter. "But they are leaving today." Mother and daughter galloped back home. Earlier the intuitive mother had cleaned and packed the few pieces of Rosemary's clothing. Although Rosemary's arms and legs were caked with dirt there was only enough time to swab her face with a damp cloth, then she boarded a bus.

At her new foster home, Rosemary was frightened. "I had never seen so many white people," she said, "I was so scared and so tired that I cried and cried. It was hard to have to turn my tongue a certain way to say something in English. Each year it was hard for me to leave the reservation to return to my foster home.

"As I look back now, I am glad I was able to endure to the end."

Velma Holliday Perez, a former placement student who is now a foster mother, recalled her experience in placement. Her older sisters, also on placement, promised her an ice cream cone if she didn't cry.

"I didn't cry, but I never did get my ice cream cone," she said. Learning to communicate -- having fun talking with others and understanding them -- was an important thing she learned while on placement. She also gained a testimony, learned the precepts of a good family life, and was instructed in home preparedness.

"Foster parents are not perfect and neither are foster children," she said. "Both have to adjust."

Her sister, Maeta H. Back, said placement enhanced rather than deprived her feeling for Navajo culture.

"My foster parents helped me understand the promise made to our people," she said. "At first, I didn't like my color, but I learned to accept myself, to come out of my shell, and love my people more."



One of the highlights of the evening was the performance by the BYU Inter-Tribal Choir, under the direction of John Rainer.

Inter-Tribal Choir: Busy Schedule

By Deanna Maldonado

Once again, under the direction of John Rainer, the Inter-Tribal Choir is hard at work preparing for another successful school year.

The choir has been practicing their singing routines twice a week. If they wish, they can learn to fancy dance if they already don't know how. The students work hard to be a success every time they put on a performance.

Six young ladies from the Inter-Tribal Choir, along with 11 young ladies and gentlemen from the Lamanite Generation, were selected to perform for the Homecoming Spectacular. The performance was a success.

Scheduled events for the Inter-Tribal Choir are as follows: Oct. 15--Placement Program at Salt Lake City; Oct. 16--Banquet Program for former Placement students; and Dec. 4--Performance at the Granite

School District.

The students who make each performance a success are as follows: Sandy Yazzie, a junior majoring in nursing, is a Navajo from Window Rock, Ariz.; Nona Haskon, a freshman in educational psychology, is a Navajo from Kaibeto, Ariz.; Victoria Curley, a freshman who is undecided about her major, is a Navajo from Chinle, Ariz.; Karen Skv, a sophomore in nursing, is a Navajo from Church Rock, N.M.; David Many Bears, a freshman undecided about his major, is from the Blood Tribe in Canada; Justin D. Roundstone, a freshman undecided about his major, is a Northern Cheyenne from Lame Deer, Mont.; Matt West, a senior in history, is a Northern Ute from Ft. Duchesne, Utah; Ron Firecrow, a freshman in pre-law, is a Northern Cheyenne from Lame Deer, Mont.; Jimmie Goodman, a freshman in pre-medicine, is a Navajo from

Skvrock. Nelson Nelson Yellowman, a junior in math, is a Navajo from Page, Ariz.

Others include Denny Watchman, a freshman in computer science, is a Navajo from Chinle, Ariz.; Shiela Roberts, a freshman in sociology, is a Cree, from Sturgeon Lake, Saskatchewan, Canada; Debra Ringlero, a freshman in nursing, is an Apache from Phoenix; Ange June, a freshman in nursing, is a Navajo from Kaibeto, Ariz.; Tony Ringlero, a junior in physical education, is an Apache from Phoenix; Maxine Yazzie, a freshman in social psychology, is a Navajo from Crownpoint, N.M.; Wynnette Manson, a freshman in nursing, is a Navajo from Page, Ariz.; Lorraine Sims, a freshman who is undecided about her major, is a Navajo from Thoreau, N.M.; Letta George, a freshman in business, is a Colville-Lummi from Bellingham, Wash.; Vicky Whitewater, a freshman in computer science, is a Navajo from Pinon, Ariz.; Marie Gilmore, a freshman in business, is a Navajo from Rough Rock, Ariz.; Cassie Yellow Robe, a freshman in animal science, is a Northern Cheyenne from Lame Deer, Mont.

Other members are Lydia Kinnev, a freshman in microbiology, is a White Mountain Apache from White River, Ariz.; Leatrice Bennett, a junior in English, is a Navajo from Mariano Lake, N.M.; Minnie Yahtin, a freshman who is undecided about her major, is a Warm Springs Indian from Warm Springs, Ore.; Maxine Gorman, a freshman in business management, is a Navajo from Chinle, Ariz.; Rosita Weaver, a sophomore in home economic education, is a Navajo from Teec Nos Pos, Ariz.; Tina Bear, a freshman in clothing textiles, is a Northern Cheyenne from Lame Deer, Mont.; Anita Jones, a freshman in nursing, is a Navajo from Hatch, Utah; Tessie Bar-

bone, a freshman in nursing, is a Navajo from Pueblo Pintado, N.M.; Mary Whitehair, a freshman in communications, is a Navajo from Rough Rock, Ariz.; Rae Annette Tso, a freshman in special education, is a Navajo from Ganado, Ariz.; Neva Begav, a freshman who is undecided about her major, is a Navajo from Shiprock, NM; Sandra Rockwell, a freshman in geology, is a Navajo from Aneth, Utah; Yvonne Young, a freshman in business administration, is a Navajo-Sioux from Richfield, Utah; Renee Brodie, a freshman in fashion merchandising, is a Navajo from Tuba City, Ariz.; Debbie Ectitty, a sophomore in accounting, is a Navajo from Kaibeto, Ariz.; Berdeen Pevo, a sophomore in elementary education, is a Shoshone from Pocatello, Idaho; Beverly Lee, a freshman in accounting, is a White Mountain Apache from Cibecue, Ariz.; and Teresa Jo Battise, a freshman in nursing, is Alabama from the Alabama-Coushatta Tribe in Livingston, Texas.

Here are some comments made by some of the students involved with the Inter-Tribal Choir:

Matt West: "It's a lot of fun. The students need this more than they realize they need the class. It brings the Indians closer together spiritually and socially."

Tony Ringlero: "It gives an opportunity for those who don't understand Indian music and can be used for good things. For those that don't know their culture, it is a definite outlook on Indian music."

Officers for this year's Inter-Tribal Choir are as follows: Tony Ringlero, president; Ron Firecrow, Vice-president; and secretaries Sandy Yazzie and Sandra Rockwell.

Mr. Rainer feels that with a lot of practice and hard work, this year's choir will be the best that BYU has ever produced.



Members of the Inter-Tribal Choir perform sign language during part of their show of song and specialized music from different tribes.

TMF Officers Plan Big Year

By Herbert Smith

The new elected officers for the Tribe of Many Feathers for 1981-82 have been busy planning and conducting a variety of activities this fall. Officers include the following:

President—Deb Crowfoot, a Blackfoot, Saulteaux from Edmington, Alberta, Canada. He is a sophomore majoring in pre-dentistry. He also served a two-year mission to Little Rock Ark. His determination and example makes him a hard worker.

Vice-President—Rick McClure, a Cherokee from Yorba Linda, Calif. He is a freshman majoring in pre-med. While he was in high school, he participated in athletics and other school activities.

Vice-President of Socials—Cheryl Atine, a Navajo from Monument Valley, Utah. Cheryl is a sophomore majoring in justice administration with a minor in political science. She is also a member of the Lamanite Generation and Eagle's Eye staff.

Vice-President of Finance—

Meriam Cook, an Iroquois Indian from Placentia, Calif. She is a freshman majoring in business administration. As a member of the Lamanite Generation she has found it a rewarding experience for her.

Vice-President of Public Relations—Herbert Smith, a Navajo from White Horse Lake, N.M. He is a sophomore majoring in communications with a minor in Native American studies. He is also a member of the Inter-tribal Choir and the Eagle's Eye staff.

Secretary—Lena Fasthorse, a Sioux from Cherry Creek, S.D. As a sophomore, she is majoring in medical technology. With her hard work and determination, she has served at home and community.

Miss Indian BYU—Sharon Grosenbach, an Isleta Pueblo from Albuquerque, N.M., is a junior majoring in business and accounting. Sharon has been involved with the Lamanite Generation and toured Europe the summer of 1978.

ASBYU Representative to TMF—Julia Cook, an Iroquois Indian from Placentia, Calif. She



is a senior majoring in family and marriage counseling. Julia has served a two-year mission for the LDS Church to Vienna, Austria. She is also a member of the famous touring group, the Lamanite Generation.

Chairman of Indian Week for 1982 is Dan Sine. Dan is a Wisconsin Winnebago Indian. He is a senior majoring in electrical

engineering. He also served as co-chairman for Indian Week with Dr. Jan Clemmer in 1980.

The Tribe of Many Feathers has been a campus organization for many years. It has trained hundreds of Indian students in administration, planning, sports, arts, public relations, public speaking, etc.

At BYU all Native American

student activities are directed by the TMF through a system of committees that teach the student to acquire experience, responsibility, and decision-making skills. The skills needed in the world of today, and especially on the reservations, are learned by TMF officers as they govern the nearly 450 Indian students on campus.

'Generation' Schedule Busy

By Ralph Crane

The Lamanite Generation gave its first performance of a busy year in the Homecoming Spectacular.

The Latin Lamanities lead off with beautifully costumed Mexican folk dance, featuring 12 girls dancing with candles on their heads which brought "oohs and ahs" and much applause from the audience.

The dangerous machete dance, also a Mexican traditional dance, followed with five male dancers wielding the large, sharp machetes in exciting routines while five senioritas danced between them.

Next came the Indian Lamanities performing one of the newest of Indian traditions called the team dance. Two teams of girls were featured, combining with a team from the Inter-tribal choir, all wearing blue shawls and the Lamanite Generation wearing red shawls. As the dance progressed, seven male traditional dancers entered dancing through the girls onto center stage.

The unique experience of watching Indians move together, turn together, and step together, was thrilling to the audience. Mike Mansfield and Tony Ringler provided the exciting singing and drumming that accompanied the team dance.

Many comments by other members of the cast as well as the audience were made about the elegance and color of the costumes, which many of the dancers made themselves.

The Polynesians Lamanities out did themselves with a rendition of a melody of Hawaiian songs, and dances, which were followed by the awesome fire-knife dance done by Jo Ahuna. Justin Uale then took the spotlight and humorously explained

the changes in the hula from ancient to modern times as various dancers demonstrated, to the delight of the audience, they finished with a rousing rendition of "Blue Hawaii Disco."

On Monday, Oct. 26, the Lamanite Generation gave a command performance for Her Majesty Queen Sirikit of Thailand and her party who were visiting the United States as guests of the LDS Church.

On Tuesday, Oct. 27, the Lamanite Generation performed the Indian section in the Hotel Hilton in Salt Lake City for another special convention of foreigners.

On Oct. 29, the Lamanite Generation performed in the BYU Wilkinson Center for a regional foreign student affairs conference.

The group tours to Arizona, Nov. 19-22 where they will play in Joseph City and Sanders, Arizona, and Montezuma Creek, Utah.

They will travel to northern California for the winter semester on their 10-day tour.

This summer the group will tour southeast Asia, Hawaii, Philippines, Taiwan, and mainland China.

Miss Jamie Thompson is now in her 11th year as artistic director of the Lamanite Generation. Roy is the assistant director. He is a senior majoring in public relations from Texas. President of the performing group is Hank Nelson from Flagstaff, Ariz. and is majoring in civil engineering. Vice presidents include Lorraine Hall, a Navajo from Salt Lake City majoring in nursing, and Justin Uale, a Samoan from Samoa majoring in broadcasting. Secretary for the group is Julia Cook, an Iroquois from California majoring in marriage and family counseling.

Lamanite Generation Cultural Teachers are: for the Indian section, Ralph Crane, a Sioux-Cree from Canada majoring in public relations; and Gary Fields, a Sioux-Cree from Pennsylvania majoring in communications. The Mexican dance director is Marcela Sanchez. The Polynesian section directors are Justin Uale, a Samoan majoring in broadcasting, and assistant Manao Yee, a Rotuman from Fiji.

Members from the Indian culture include the following: Janae Adakai, junior, Navajo, from southern Utah, social work; Cheryl Atine, sophomore, Navajo, from Utah, justice administration; Julius Chavez, freshman, Navajo, from Arizona, music performance; Julia Cook, senior, Iroquois, from California, marriage and family counseling; Merrian Cook, freshman, Iroquois, from California, business administration; Ralph Crane, senior, Sioux-Cree, from Canada, public relations.

Gary Fields, senior, Sioux-Cree, from Pennsylvania, communications; Sharon Grosenbach, junior, Isleta Pueblo, from New Mexico, accounting; Jan Gutierrez, senior, Santa Clara Pueblo, from Utah, business; Lorraine Hall, junior, Navajo, from Utah, nursing; Delvin Kennedy, freshman, Cree, from Canada, microbiology; Phillip Lee, sophomore, Navajo, from Utah, pre-dentistry; David Manybears, freshman, Blood, from Canada, design technology; Velma Myo, freshman, Saulteaux-Cree, from Canada, computer science.

Hank Nelson, junior, Navajo, from Arizona, civil engineering; Kim Penn, sophomore, Navajo-Omaha, from New Mexico, business; Rae Annette Tao, freshman, Navajo, from Arizona, special education.



The TMF float in the Homecoming parade drew applause by hundreds of people along the route. (Photo by Hal Williams)

Members from the Mexican-Latin American culture include the following: Paul Ayllon, junior, Inca, from Bolivia, computer science; Ricardo Carbajal, sophomore, from Argentina, music; Ruth Curola, sophomore, from Guatemala, public relations; Al Roy, senior, Mexican-American, from Texas, public relations; Frank Ruiz, junior, Mexican, from Mexico, international relations; Irma Ruiz, senior, Mexican, from Mexico, Latin American Studies; Cindy Terry, sophomore, Mexican-American, Colorado, early childhood education; Jorge Valencia, freshman, Mexican-American, Texas, international relations.

Members from the Polynesian culture include the following: Christine Campbell, freshman, Hawaiian, from Honolulu, engineering; Michelle Chow, sophomore, Hawaiian, from Idaho, computer science; Michael Conte, junior, Hawaiian-Italian, from Honolulu, travel and tourism management; Passie Banielson, sophomore, Samoan, from Samoa, interior design; Scott Johnson, sophomore, Hawaiian, from

Maryland, accounting; Sani-Dee Kekauoha, sophomore, Hawaiian, from Hawaii, graphic arts; Kathy Kokenes, senior, Hawaiian from Hawaii, social work

Herman Lavatai, junior, Samoan, from Samoa, travel and tourism management; Moana Lowry, junior, Maori, from Canada, nursing; Paula Lowry, senior, Maori, from Canada, computer science; Kahala Mahikoa, freshman, Hawaiian, from Honolulu, recreation; Justin Uale, senior, Samoan, from Hawaii, broadcasting communications; Manao Yee, senior, Rotuman, from Fiji, math; and Cindy Young, junior, Hawaiian, from Honolulu, music.

'War Twins'

Continued from Page 2

this point is not recognizable in the petroglyph of the war twins."

Dr. Harris said the war twins panel depicts a pre-existence, an earth life before and after the flood, the existence of monsters (as noted), and a future paradisaical period in which the twins return to usher in the golden age.

Nelson Brothers Making BYU 'Family Affair'

By Marie Robbins Morales

Brigham Young University is known for its interest in Indian education. For years it has recruited many competent Indian youth to pursue their higher education at this institution.

For some students attending BYU, it is a family affair.

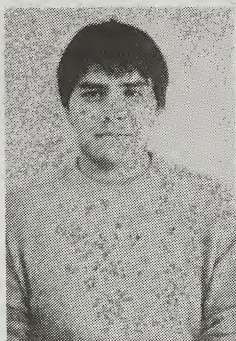
Such is the case of three Navajo brothers - the Nelsons from Flag. The trio consists of Gary, Hank and Floyd. They are three of the nine children of Frank and Lorraine Nelson.

Gary, 25, is a senior majoring in agri-business management. He is married to Deanna Crowfoot, a Blackfoot-Sauteaux from Alberta, Canada. Gary is a returned missionary from the Arizona-Holbrook Mission. Gary and Deanna have a daughter Named Nasha Crowfoot Nelson.

Hank, 23, is a sophomore majoring in civil engineering. He is also a returned missionary. He served in the South Dakota Rapid City Mission. Hank is the president of the Lamanite Generation, BYU's popular all-Lamanite performing group. Hank enjoys all types of sports and performing Indian dances.

The youngest of the three is Floyd, an 18-year-old freshman

with a possible major in civil engineering. Floyd's interest includes all sports, especially wilderness hunting, camping, and fishing. He also enjoys singing and doing arts and crafts.



GARY NELSON

Floyd has also participated in the 1981 Summer Orientation Program.

Having all been on the Indian Placement program with foster families in American Fork, Utah, the Nelsons were exposed to BYU campus at an early age. "All nine

of us attended school in American Fork. A lot of our school activities were held on the BYU campus and this gave me a chance to get to know BYU. And it is also through the encouragement of school officials that we chose to attend BYU," explains Hank.

Hank said that having other family members attending BYU can be an advantage. "A lot of people go to different schools so they can get away from home, but we find it an advantage to be attending school together. It's like always having someone who is watching after you. This helps you to keep trying and stay straight. And when you're depressed, there is always someone there to lift up your spirit." Hank quickly adds that this situation works both ways - that you can be of help to other family members in time of need.

Other members of the Nelson children are Frank, Laura, an alumni of BYU who is married to BYU graduate Romero Brown; Blanche Ann, also an alumni of BYU; Richard, who has served a mission in the Portland-Oregon Mission; Boyd, also an alumni of BYU; and the youngest, Timothy.

The Nelson family is all members of the LDS Church.

Tuition To Increase

Undergraduate tuition at Brigham Young University will be increased from \$550 to \$610 per semester next fall, President Jeffrey R. Holland has announced.

The increase, which amounts to 10.9 percent, was approved by the Board of Trustees to "offset continued inflation and hold the line on the amount of support funding provided by the LDS Church," Holland said.

He noted that LDS students pay about 30 percent of the actual cost of their education at BYU with a little more than 70 percent paid through appropriations from general funds of the Church.

Other increases announced for the 1982-83 school year are as follows:

-Graduate and advanced-standing students from \$610 to \$685 per semester, or 12.3 percent.

-Law School students from \$1,000 to \$1,110, or 11 percent.

-Graduate School of Management students from \$840 to \$1,000, or 19 percent.

Holland explained that the larger increase for the Graduate School of Management is part of a multi-phased program to equalize tuition for the professional schools at BYU.

In keeping with BYU's policy, students who are not members of the LDS Church pay one and a half times the announced tuition rates.



Boyd (left) and Hank Nelson are part of the Nelson family attending BYU this term. (Photos by Marie Morales)

One Indian In Cougar Band

By Ralph Crane

Randy Simmons, a southern Paiute from Moapa Valley, Nevada, is the only Indian in the Cougar Band this year.

This is Randy's first year at BYU and he is a freshmen majoring in psychology-social work. He is thinking of Native American Studies as a minor.

His reason for coming to BYU is that BYU has a high graduation rate of Indian students. He felt by coming here

there would be a better chance of his graduating.

At 18 years of age, he has studied and played the trumpet for five years. During these years he has played in the Moapa Valley High School band.

How Randy got into the Cougar Band was on his ACT test. He put down playing in a musical group as one of his interests. When they told him of the Cougar Band, he practiced most of the summer for the band auditions, because he thought it would be

tough competition.

He expressed a great feeling of accomplishment after he made first trumpet part in the Cougar Band. He said, "I play a higher register, or range. In order to play this part requires experience. Only the better rounded trumpet players can play this range." He said also that he enjoys traveling with the Cougar Band to football games. The band recently played on regional television at the BYU - San Diego State game and also at Sea World.

Right now Randy is taking general education courses; however, he would like to get into the Indian education courses eventually. Randy said, "In college, you need a lot of discipline to do well in school."

During his last year of high school in 1980-81, he was Moapa Valley student body president and captain of the basketball team which took the state high school championship.

Randy has also received a leadership scholarship from BYU which provides half tuition payment. He described how he got this scholarship. "It had a lot to do with leadership qualities in high school such as being student body president and how involved you were in school activities."

Randy feels at home at BYU and hopes to learn more about Indian culture. He said, "People are easy to get along with here. The faculty members are helpful. Hopefully, I can learn more about Indian people by taking the Native American Studies courses, since I was not brought up among my people."

Randy expressed disappointment about being the only Indian in the Cougar Band. He feels that it is a good experience for Indian people to travel and meet new people.



Randy Simmons, trumpet player, is the only Indian in the Cougar Band this semester. (Photo by Hal Williams)

Y Enrollment Figures Show Slight Increase

Brigham Young University's fall semester enrollment totals 26,986 students, according to Dr. Robert W. Spencer, dean of Admissions and Records.

Although the figure surpasses last year's record high by 1.1 percent, it is the result of a higher-than-normal return of continuing students rather than increases in the number of new, transfer or former students, he said.

"The number of beginning freshmen is actually down about six percent from fall semester a year ago," he explained. "The increase in our total is due to the unusually high number of students who elected to stay in school rather than interrupt their education to work."

He pointed out that in economically difficult times

when jobs are scarce, the national trend is for a higher percentage of college students to stay in school if at all possible instead of dropping out temporarily to earn money for their education.

"If it weren't for this one factor, our enrollment probably would have been down from last year," Spencer noted.

He said the total includes 14,606 men (54 percent) and 12,380 women (46 percent).

The breakdown by classes is: beginning freshmen 3,871, continuing freshmen 4,146, sophomores 5,784, juniors 5,296, seniors 4,884, advanced standing students 585, non-degree-seeking graduate students 138, master's candidates 1,013, doctoral degree candidates 326, school of management students 489, and law school students 454.



The Royal pair watch Lamanite Generation members perform Polynesian numbers. (Photo by Mark Philbrick, University Relations)

Living At 'Navajo House' A Unique Experience

By Doreen Arviso

The Humanities Department at Brigham Young University has organized some residence where students live, eat together, and practice conversation in their chosen language.

The Navajo House is one of the programs.

The Navajo House is for BYU women students wanting to learn their native language. It is located near Wymount Terrace, 1965 N. 104th E. The house previously was known as the "Wolsey House."

During the school year, students agree to speak only the Navajo language within the house walls and reside in the program for a minimum of one semester.

The house can accommodate six or seven girls to live with the head resident. The head resident is a native speaker, who supervises the other girls in the house.

The program recommends at least one meal to be eaten together at the Navajo House during the weekends. Each student has the responsibility of preparing meals and cleaning their share of household. Serious students in the program usually will progress rapidly in oral fluency and have more confidence.

The Navajo house is equipped with facilities such as a washer and dryer. There are four spacious bedrooms, kitchen, a living room with a joint dining area, study room, two bathrooms, a big basement, and plenty of closet space.

A coal fire stoker is used for heating during the winter months. This type of heating resembles the popular type of heating on the Navajo Reservation.

The following girls are presently rooming at the Navajo House: Lucille Mescale, a Navajo, is the head resident; her

younger sister Beatrice Mescale, Navajo; Joann Curly, Navajo; Cindy Hallen, Anglo; Jean Hawardn, Anglo; and Stephanie Woodworth, Anglo.

The Navajo Club and other Navajo language activities frequently center around the house.

If students are interested in rooming in the Navajo House this coming semester, it is good to

plan ahead of time. It will remain a Navajo House as long as students can keep it occupied.

For the fall and winter semester of 1981-82, the fees for the Navajo House are \$95 per month and \$40 deposit. This includes all furnished accommodations except for personal needs such as groceries, ect.

For further information, contact Lucille Mescale at the Navajo House or Dr. Paul Platero, 156 Fletcher Building.

In addition to the Navajo House, a Navajo club was organized in April 1980. The club's primary purpose is to promote the Navajo language, culture and history.

In mid September the Navajo Club elected officers. They are; President -- Ross Todechine; Vice-President --

Lucille Mescale; Secretary -- Doreen Arviso; Treasure -- Pat Chiscilly; Chairman -- Cindy Hallen.

This semester the club has made plans to Participate in the "Friday Nite Live" and in the Homecoming Parade festivities.

Last year the Navajo Club successfully completed many worthwhile projects such as an opening social, a dry bread contest, Book of Mormon fireside where club member read together the B of M in Navajo, hymn translation, meeting and talking with Chairman Peter McDonald, General Conference translation, Christmas party, and a toy project.

Students wanting to join the Navajo Club should contact any of the officers or come to the next meeting.



Dinner time is a good time to practice visiting with roommates using the Navajo language. From left are Lucille Mescale, Beatrice Mescale, Joan Curley, and Cindy Hallen. (Photos by Marie Morales)



One of the tasks at Navajo House deals with personal things . . . such as ironing.



Cindy Hallen waits for dinner--and speaks Navajo as she talks about her day at school.



Lucille Mescale vacuums as part of the chores divided between students living in the home.